

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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No. 5

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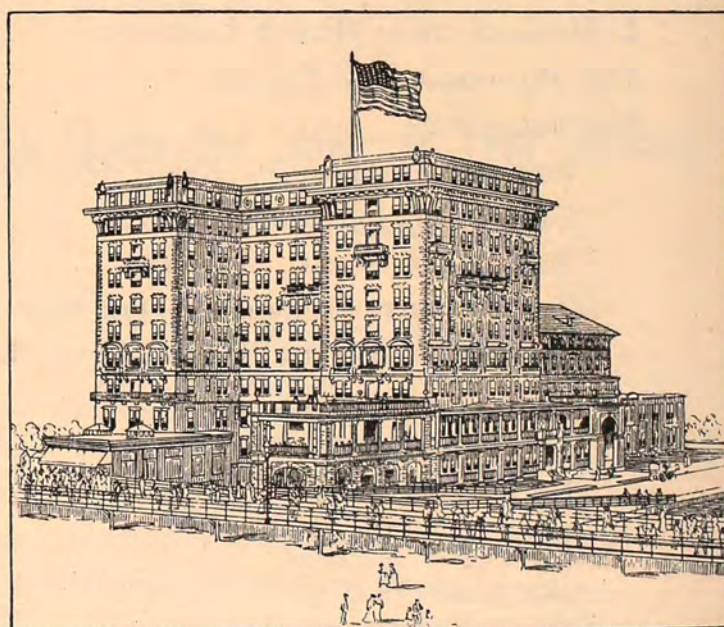
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H. CRESSON McHENRY

Acting Superintendent

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. V. No. 5

PHILADELPHIA, FEBRUARY, 1917

15 cents a copy
\$1.00 a year

Facts About the Pension Fund

It pays each minister retiring at 68 a minimum pension of \$600.

It pays each minister disabled during service a minimum pension of \$600.

It pays widows a minimum of \$300, and orphan minor children \$100, \$200 and \$300 each, depending on age.

These annuities will go to the rector or his family as a matter of right and justice. They are purchased by premiums paid by the parishes.

The premiums go into a corporation which has engaged the services of the best actuarial minds in the country to lay out for it a sound system to last forever.

These men have stated that \$5,000,000 must be had before there can be a safe start. \$4,000,000 have been raised.

We must have the entire \$5,000,000 or the system does not start.

Facts About the Diocese of Pennsylvania

It has committed itself to raise \$1,000,000.

It needs \$200,000 more by March 1, 1917, to make this commitment good.

Its generosity and marked progress in this effort has been held up as a model throughout the whole Church.

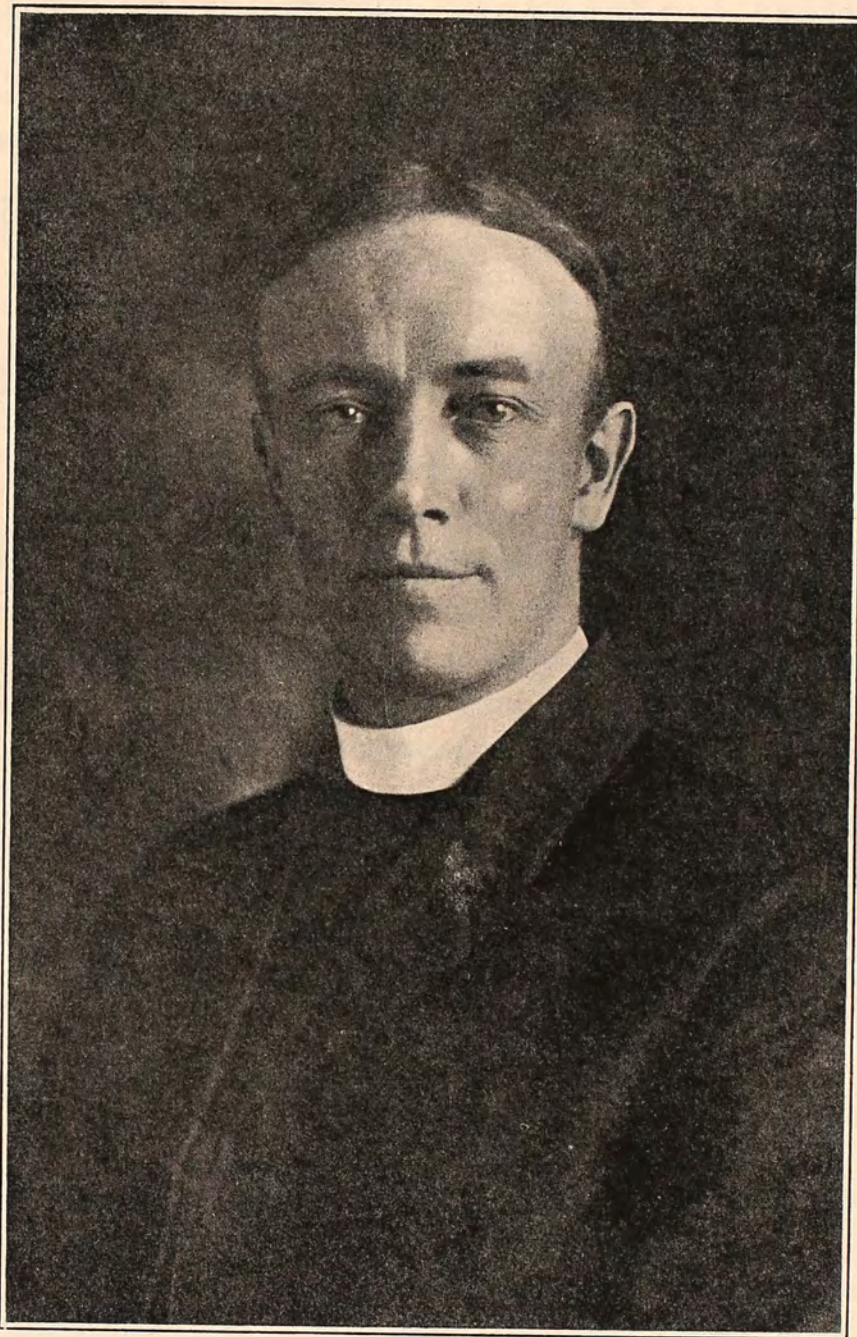
Following the lead of the Diocesan Committee, its parish committees have taken hold and are giving time and energy to the service of this great cause.

It gave, in 1907, more than one-third of the \$773,000 raised for the Men's Missionary Thank Offering.

It is the second strongest Diocese in the Church.

It has gone on record to do a big thing in the Church's biggest work.

The result depends on you.



THE RIGHT REVEREND PHILIP MERCER RHINELANDER, D.D., D.C.L., LL.D.
Bishop of Pennsylvania
Chairman of the Diocesan Pension Fund Committee

To Those Who Will Help

You are asked to come in on a man's sized job.

You will have a share in erecting a structure in which you will have a just pride.

No greater satisfaction can a man have than the knowledge that he has made a distinct contribution to the establishment of principles of equity and justice.

No greater appeal can come to a man than that which asks him to take his full share in an epoch-making movement the success of which is to leave an indelible impression on the life of his generation and the results of which will be multiplied in succeeding ones.

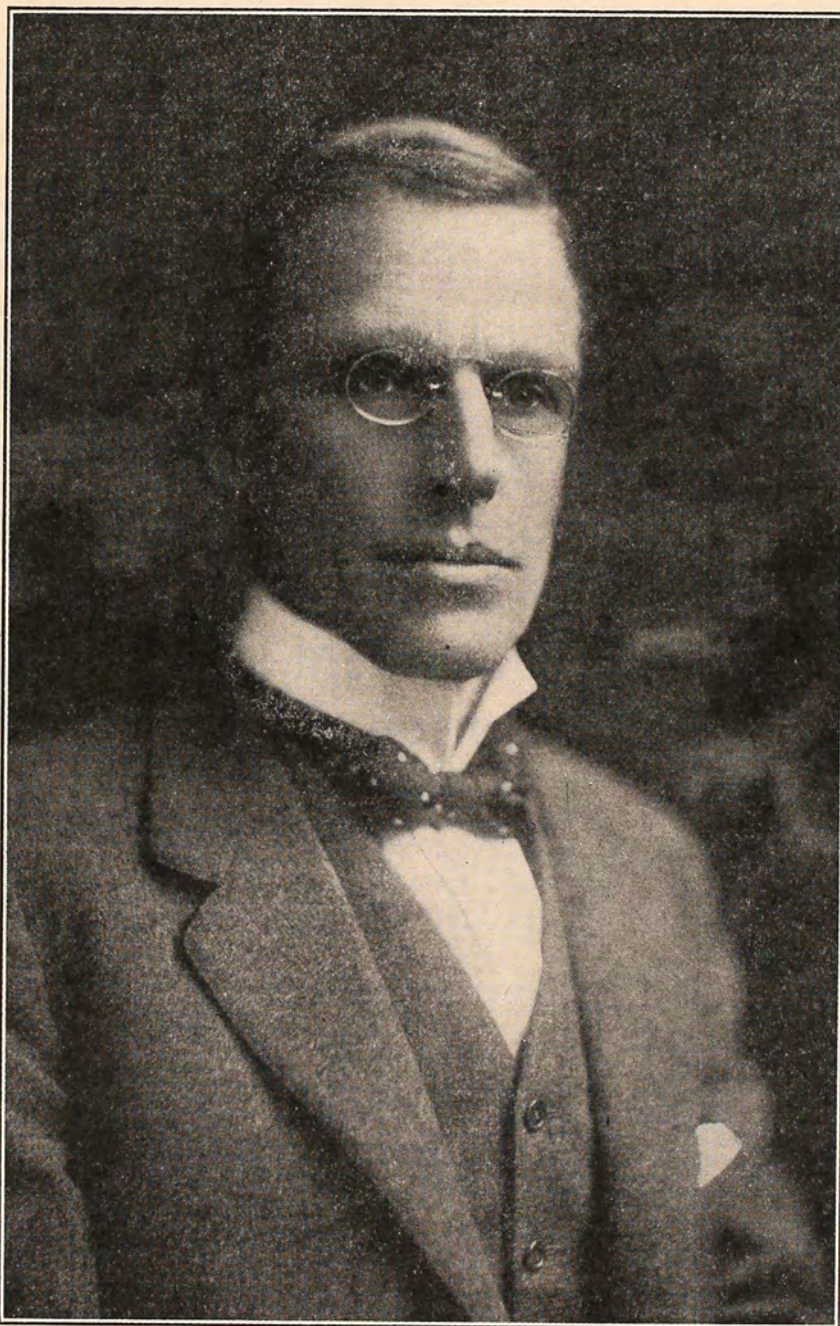
The creation of a big, sound, pension system is not a two-by-four proposition. It is the kind of thing that calls upon the very best in in every man who agrees to go into it and gives him plenty to do if he means what he says.

In less than thirty days the record will be read. Today something over Four Million Dollars is in the balance, a balance which it is in your power to throw one way or the other.

Which way will it go?

Philip M. Klumelander

February 1, 1917



CHARLTON YARNALL

Vice-Chairman of the Diocesan Pension Fund Committee
Member of the National Pension Fund Board

To Vestrymen and Parish Committees:

It was with real gratification and deep appreciation of the assistance of all who contributed to the result, that on Monday, January 22d, we announced, through the press, that the \$800,000 mark was reached.

We believe that there has never been so fine an example of united and determined effort by the laity of this Diocese. Further, we believe that every loyal Churchman has a fine sense of pride in this stupendous Diocesan achievement. And he is anxious to make this appreciation clear in some concrete form. There are just six weeks more to do it.

Six weeks more to get \$200,000 means \$33,333.34 a week. Can there be any finer tribute to the loyal work of hundreds of others than an active participation in what remains?

No service-opportunity has ever had the pull on the laymen that this has had. No cause has been so enthusiastically and thoroughly supported. No other undertaking has been able to so efficiently crystallize all expenditure of effort into permanent result.

How large a part of Pennsylvania's result will be the product of your effort when March first comes around?

CHARLTON YARNALL,

Vice-Chairman, Committee for Pennsylvania.

January 23, 1917



JAMES F. FAHNESTOCK
Treasurer of the Diocesan Pension Fund Committee

Some Aspects of the Campaign

Ours has been a clean-cut and definite proposition. There have been no uncertainties about it. The Church has been definitely asked for \$5,000,000, and has been *assured* that certain definite things would be done if the money was given.

We have talked directly and to the point—at least we have tried. And with all we have been fair.

Pennsylvania has been asked for \$1,000,000 and its committee has definitely asked the Diocese to give it, because the resources are known to be available.

To this marked frankness and clearness our success is due. And it has brought into the service of the campaign the busiest men in the country. Bishop Lawrence today stands as the directing head of several thousand professional, financial, mercantile and industrial leaders scattered all over the Union.

The potentialities represented in the personnel of the many committees at work on the Pension Fund probably excel those of any single organization ever brought together.

Men have felt that it was a cause worth while serving and have dropped other things to drive it along.

This is distinctly a "man-power" age. On every side we hear the term used. One great group of peoples can overcome another if it can develop its man-power. Banks, industries and mercantile houses are bending every effort to develop to the highest pitch the man-power element in their organizations. All around us we see effort to develop the highest efficiency and productive power.

Why should the Church be behind?

And having started a corrective movement how can we stop short of carrying it through?

A Message from Bishop Lawrence

We rely on the earnest committeemen in every diocese and parish of the country to reach the people who can give most largely and to give them a personal opportunity to take a substantial part in this epoch-making result.

Our campaign, from the start, has been a personal one. It must continue along those lines. We want gifts from all. We want small gifts as well as large. But more than all we want to achieve success in this undertaking, and we cannot succeed in raising \$5,000,000 unless we continue to bring our appeal so closely to the hearts of the large givers as to bring forth substantial gifts. This is the one thought to bear in mind from now until March first—gifts, large and small, but without large gifts no hope of success.

We, here in New York, stand ready to help with literature, letters, advice. The actual money—the final \$1,000,000—must be collected by the whole Church from the whole Church. And it must be done NOW.

WILLIAM LAWRENCE.

The Pilgrimage of Prayer

TO THE CLERGY AND PEOPLE OF THE DIOCESE OF PENNSYLVANIA:

Dear Brethren:—In England lately they have been making a "Pilgrimage of Prayer." "Pilgrims," chosen for the work, have gone about from place to place, from house to house, gathering the people for informal prayer together. The time was ripe and wonderful things have happened.

Last October, in St. Louis, it was proposed that this American Church should in like manner undertake a Pilgrimage of Prayer, but with a difference. With us, it is Prayer itself which is to make the pilgrimage moving across the country, passing from Diocese to Diocese. This Pilgrimage has begun. The Diocese of Maine was the first to take it up, in the first week of Advent. In its westward movement, it comes to us from the Diocese of New Jersey on Sunday, February 4th. We are to pass it on to Bethlehem and Harrisburg on the Sunday following. Before the year is out it will have encircled our world. On Sunday, November 25, 1917, being the Sunday next before Advent, in all our Churches everywhere a final service of observance will be held, and the Pilgrimage will close.

I am writing now to urge you all to give yourselves earnestly and devoutly to a due observance of this Week of Prayer, from February 4th to February 11th, inclusive, all through the Diocese. It offers a great spiritual opportunity if we have the grace to use it.

Our chief need is that we should be aroused to the urgent necessity of prayer. In Europe men have learned this first and greatest lesson. The experience of war has broken through the hardened surfaces of life. Men have become once more spiritually sensitive. It has become natural for them to pray. But it is not so with us. We have learned no spiritual lessons. Nothing has happened to break, or even to bend, the hardened crust of our material prosperity. We are on the edge of spiritual bankruptcy. This Week of Prayer, then, must be used chiefly for our conversion to the life of prayer. I would urge especially in this connection three lines of thoughts which may well provide us with central points of meditation:

First: The World's Present Fear.

Political ambition—hatreds and emulations—broken faith—Christendom at war—"rivers of pain"—evil going forth from nation to nation as a great whirlwind—the slain as dung upon the ground—civilization in ruins. (See Jer. xxv: 32, 33.)

"And there shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. St. Luke xxi: 25, 26.

Second: The Nation's Present Danger.

Our country peopled by the nations—not yet welded into nationality—no clear national consciousness or conscience—money madness—distrust and prejudice between classes—dulling of moral sense—worship of comfort and ease—unbridled license—shrinking from sacrifice—impending judgment.

"How much hath she glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." Rev. xviii: 7.

Third: The Christian's Present Stupor.

Heedlessness of God—living for the present—faithless to the past—careless of the future—no strong convictions—no courageous stand for principle—no recognition of absolute truth or right—drifting in the dark.

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Rom. i: 21.

Carefully considering these things, we shall feel an instant challenge to the Church to be at prayer. Salvation out of every danger comes from God alone. We reach and release God's saving power only as we pray.

In such a spirit, and moved by a clear sense of our responsibility, let us prepare to observe our Week of Prayer throughout the Diocese.

There is being distributed a small pamphlet giving suggestions as to how the Week of Prayer may be observed in public and in private. This will be followed by a printed schedule of services and meetings which are to be held in various Churches during the week.

I would also recommend that at every service in every Church from now to February 4th, a special Collect be used in preparation for the Week of Prayer. For this purpose, the Collects for the 10th, 12th and 22d Sundays after Trinity will be found suitable.

Faithfully yours,

PHILIP M. RHINELANDER,
Bishop of Pennsylvania.

Epiphany, 1917.



The Pilgrimage of Prayer

FEBRUARY 4—FEBRUARY 11, 1917

The Evangelistic Committee, at the Bishop's request, makes the following recommendations for a helpful observance of the Week of Prayer to be held in the Diocese, February 4-11, in connection with the Pilgrimage of Prayer:

- (1) That the matter be taken up at once in every parish and full announcement made, so that there may be general knowledge of what is planned.

- (2) That on Sunday, February 4th, there be—
- (a) Sermons on prayer or some related subject.
 - (b) A Corporate Communion of the Woman's Auxiliary (under whose auspices the Pilgrimage of Prayer has been planned).
 - (c) Special devotions at all services, having in view the objects set forth for united intercession.
 - (d) Perhaps a short service of intercession, with intervals for silent prayer, just before the customary morning (or evening) service.
 - (e) Instruction as to the Pilgrimage of Prayer in the Sunday-school and suitable intercessions during the opening service.
- (3) That Churches be kept open for private prayer during the week.
- (4) That all our people, as individuals, be advised to remember the objects of intercession in their private devotions, day by day.
- (5) That the Litany, with special intercessions be said on Wednesday and Friday wherever possible.
- (6) That in parishes where a daily service is held, these objects be made a special intention each day.
- (7) That neighborhood prayer-meetings in private houses be encouraged where they are possible.
- (8) That at least one general meeting of intercession and instruction be held during the week. The clergy are asked to consider organizing such meetings for *groups* of parishes, on the lines followed in the Advent Mission of 1915.
- (9) That a Study Class on Prayer be held in each parish of from one to six sessions as circumstances dictate; a leader will be provided on application to the Educational Secretary, Mrs. H. A. Pilsbry, Church House.

A Program of Diocesan Meetings has been arranged, as noted below, but it is earnestly hoped that the accent may fall on the parish, and from the parish on each individual man, woman and child, that our whole body of Communicants be 60,000 pilgrims to the place of Prayer.

PROGRAM OF DIOCESAN SERVICES.

February 5th to 10th

Monday, 12.30 P. M., at St. Stephen's Church, under the auspices of the Woman's Auxiliary. Leader, The Rt. Rev. Dr. Philip M. Rhineland.

SUGGESTED PRAYERS

*Lord, Have mercy upon us,
Christ, Have mercy upon us,
Lord, Have mercy upon us.
Our Father, Who art in Heaven, etc.
O Lord, hear our prayer
And let our cry come unto Thee.*

LET US PRAY:

For the Church and her Ministers:

O Saviour of the world, who hast purchased to thyself an universal church; withdraw not, we pray thee, thy favor from us; forgive us our sins, selfishness

and blindness of heart, pardon our lack of love to thee and to one another in thy holy Church, give us true repentance and amendment of life, correct what is amiss and supply what is lacking, that we may bring forth fruit to thy glory, who livest and reignest with the Father and Holy Ghost one God, world without end.
Amen.

For our Nation:

O Almighty God, we beseech thee to bless our country at this time. Give thine abundant grace to all who bear office throughout this land, that in all

Tuesday, 12.00 M., at St. James's Church, under the auspices of the Daughters of the King.

Wednesday, 12.00 M., at the Church of St. Luke and the Epiphany, under the auspices of the Junior Auxiliary. Leader, Miss Emily Warren, New York.

Thursday, 8.00 A. M. to 5.00 P. M. Quiet Day under the auspices of the Girls' Friendly Society, St. Mary's Church. Conductor, Rev. George L. Richardson.

Friday, 12.00 M., at St. Peter's Church, under the auspices of the Diocesan Altar Guild.

Friday, 8.00 P. M., at Holy Trinity Church, under the auspices of the Sunday-school Teachers. Leader, Dr. William Jefferys.

Saturday, 12.00 M., at St. Mark's Church, under the auspices of the Diocesan Educational Department. Leader, Rev. Elliot White.

PRAYER AND LIFE

Prepared for the Tuesday Missionary Bible Class

1. The meaning of Prayer and its place in the life of the Christian.
 - (a) Prayer is our word for the intercourse of the soul with God.
 - (b) The thought of prayer as communion with God makes praying an habitual attitude and not an occasional act.
 - (c) Prayer is the cleansing of the avenues of the mind through which understanding comes to us of the Divine purpose.
2. The practical realization of prayer, *i. e.*, how to make prayer what it is meant to be in our lives.
 - (a) Your attitude to life is your true prayer and the answer will be the reflection of your attitude towards God and man; hatred will bring hatred; forgiveness will bring forgiveness; love will always bring love.
 - (b) Until we are as intent upon asking God to give us new visions of duty as we are to ask Him for strength for those we see, Christendom will make but little real progress in individual or corporate virtue.

things we may be governed righteously and in thy fear; and grant to us not only such outward prosperity as is according to thy will, but above all things, such virtue and true religion that thy holy name may be ever glorified in the midst of us; through Jesus Christ our Lord.
Amen.

For the Peace of the World:

O God who art the author of peace and lover of concord, direct the course of this world in accordance with thy will, take away whatsoever hinders the nations from unity and concord, prosper all counsels

which make for the restoration of a right-ful and abiding peace, and do thou, O God, who makest wars to cease, bring again in thine own time the blessing of peace to all nations; for the sake of him who is the Prince of Peace, thy Son our Saviour Jesus Christ. *Amen.*

For the Overruling of the present distress to the advancement of God's Kingdom:

O Almighty God, who canst bring good out of evil and makest even the wrath of man to turn to thy praise; we beseech thee so to order and dispose the issues of this conflict that the people of the world may be united in a firmer fellowship for the promotion of thy glory and the good of all mankind. Through Jesus Christ our Lord. *Amen.*

For the Conversion of Sinners:

Almighty God, we beseech thee to hear our prayers for all such as sin against thee, or neglect to serve thee (esp. . . .), that thou wouldest bestow upon them true contrition, and an earnest desire to devote themselves to thy holy service; through Jesus Christ our Lord. *Amen.*

For the Worldly:

O Lord, who hast promised a blessing to those who seek first thy kingdom and the righteousness thereof; enlighten, we pray thee, the hearts of those who are entangled among the things of this world; teach them, as those who are risen with thee, so to set their affections on things above, that their life even now may be truly hid with thee, O Christ, in God; with whom in the unity of the Holy Ghost, thou livest and reignest world without end. *Amen.*

For the Ignorant:

O God, who hast revealed to us the whole gospel of salvation, and wouldest have all men go on unto perfection in the full knowledge of thy revelation, have mercy upon those who know thee not. Grant that they, laying aside prejudice, may strive to advance in the realization of thy truth, into the fulness of the Faith once delivered unto the saints, through Jesus Christ our Lord. *Amen.*

WAYS OF PRAYER

Private Intercessory Prayer:

"My God will hear me."—Micah 7:7.

Prayer together in groups:

"Where two or three are gathered together in my name, there am I in the midst of them."—St. Matt. 18:20.

Corporate Prayer of Silence:

"Be still, and know that I am God."—Ps. 46:10.

Eucharistic Prayer:

"I, if I be lifted up, will draw all men unto me."—St. John 12:32.

"Whatsoever ye shall ask in my name, I will do it."—St. John 14:13.

FOR THE WELFARE OF EVERY GIRL IN THE DIOCESE

An opportunity to lessen the difficulties and extend the welfare of girls in this diocese will be provided through the meetings of the Girls' Conference of Philadelphia.

The first meeting on December 7, 1916, was the spontaneous result of co-operation between societies working on similar lines in Philadelphia, who feel that by still more closely relating their efforts they may obtain a conscious grasp of the situation, cover the ground more completely and take a stronger stand for better conditions in the future.

When a sensational murder causes the newspapers to open to the public eye vistas of unclean living, the clean mind instinctively wishes to turn away from it. An awakened conscience, however, is unable to forget. The man or woman who has tried to help girls knows well that when the public once learns that "the unnecessary evil" need not stain the future simply because it has been a habit to allow it to disfigure the past, and when the city really faces the situation it will be possible to "reclaim" every normal girl and to find appropriate custodial care for abnormal and diseased individuals.

Even now, with the personal care and friendship given by active workers in Philadelphia, many subnormal girls, handicapped for life, are helped to adjust themselves to whatever emergencies arise and so made assets to the community instead of liabilities—such as those which tax the resources of the police department and the venereal wards of the public hospitals.

At the December meeting of the Girls' Conference over fifty societies and institutions of many kinds and creeds were represented. The hostess of this first meeting was Miss Mary Coles. No. 2111 Walnut Street, which hospitably shelters so many meetings for the highest purposes, has seldom given space to a more deeply interested gathering than the group of men and women who met, organized the "Girls' Conference of Philadelphia," discussed important obstacles in the way of present work, and planned for four meetings a year for measuring progress and "pulling together."

The meeting was opened by Bishop Rhinelander with a perfect prayer for social service. Mrs. Rippin, of the Probation Department of the Municipal Court, spoke of the suitability of holding such a meeting in the home of Miss Coles—a pioneer in work for girls and women—then she called on some well-established societies to speak of the difficulties and needs they face daily.

The following shows a width and variety of needs which well warrant the attention of the city:

NEEDED:

1. Closer co-operation of all field workers.
2. Adjustment in uses of present institutions so that some may not be almost empty while others are overcrowded.
3. A maternity home for colored girls.
4. Custodial care for feeble-minded women of child-bearing age.
5. Follow-up of girls obtaining working papers.
6. Shorter working hours and higher wages. ("The girl who is physically exhausted and constantly underpaid is less able to resist temptation.")
7. Trade school training.
8. Recreation and friendly visiting. (Several girls who have a good time under the right auspices were questioned by one worker as to the normal girl's needs. They declared that "pretty clothes and a good time" were absolutely necessary in order to have a normal life.)
9. Workers for cases heard in magistrates' courts.
10. Religion—the character builder.

Mrs. Martha P. Falconer gave an inspiring summary of the discussion, and the meeting closed with descriptions of the work of several societies which might help to supply the needs outlined above.

The Playground Association, Pennsylvania Association of Women Workers and the Girls' Aid are furthering the recreation movement, the Door of Blessing (shelter and aid for discharged women prisoners) offered to work directly with the magistrates' courts, and the Door of Hope, for convalescents, plans to receive also cases for observation.

Through the Church Mission of Help our diocese has an instrument with which to deal directly with the general problem of the protection of girls, and it was this society which initiated the movement for the Girls' Conference to provide opportunity for informal discussion between fellow workers and to plan a city-wide program of work with girls.

Any man or woman interested in helping girls to help themselves is urged to come to the Conference and bring their convictions and hopes. Notice of the meetings will be mailed to anyone who sends name and address to Mrs. Jane Deeter Rippin, Chief Probation Officer, Municipal Court of Philadelphia, Room 578, City Hall, or to the Secretary of the Church Mission of Help, Room 225, 1505 Arch Street.

To supplement the report in our January issue concerning the work of the Woman's Aid of the Convocation of Norristown in augmenting the building fund for the mission at Gulph Mills, we learn (unofficially) that the net proceeds from the entertainment in Norristown was considerably over \$400. The total thus far contributed by the Woman's Aid for this object is over \$1,250.

CHURCH PERIODICAL CLUB, DIOCESE OF PENNSYLVANIA

The following letter has been received, and contributions would be gratefully received. Address and information will be given by applying to the Diocesan Correspondent, 2210 Sansom Street, or phone Locust 1865 J.:

ST. GEORGE'S CHURCH,
NEW MEADOWS, IDAHO.
January 16, 1917.

MY DEAR MRS. KEMPTON:

The packages of tracts arrived safely today. We can use them in this place. They are just the thing, and I am greatly indebted to you for same.

We moved Saturday into a new rectory, just finished, and Sunday evening it caught fire, owing to a defective flue. We lost all our personal belongings, only just escaping with our lives. In getting our children out in their night clothes I burnt my hand and head, but that was all we suffered bodily; every stitch of clothing and furniture perished, and \$30 in paper money. It is a hard, sad loss to us, as we had no insurance whatever. It was 38 degrees below zero and we had three feet of snow. Fortunately the church was next door and a fire still in the heater, so the three children and Mrs. Wood did not suffer much from the cold. I don't know what we shall do, but it has made us more than ever anxious to accomplish the work which we came here to do. At present we are housed in a little frame building with another family—two rooms—and the good people of this place are bringing material and clothing to help us over the darkest period of our life.

Please excuse this note, as I am still very shaky and my hands are very sore. I will write you again later on. Many, many thanks for your kind thought of papers and tracts.

Believe me,

Yours very sincerely,
A. LEONARD WOOD.

GIRLS' FRIENDLY SOCIETY

The Department of Missions held a meeting in December in the parish house of St. Stephen's Church, especially in the interest of the work of St. Agnes' School for Girls, Kyoto, Japan; it having been suggested in the Central Council meeting at Chicago that the building of the Physical Culture Hall in the new school would be a splendid way for the G. F. S. A. to show their sympathy for their Japanese sisters. A very interesting account of the school was given by Miss Myers, a teacher on furlough; and the impressions of the work done, and to be done, were deepened by Mrs. Charles Pancoast's description of beautiful views of Kyoto and its vicinity, taken by Mr. Pancoast in the interest of the missionary

work of the Church, and which he very kindly came to show the audience.

The Branch of the Church of the Incarnation, Philadelphia, celebrated its twenty-fifth birthday by a supper on January 6th, attended by present and former members and associates, and invited officers of the diocese, seventy in all. A historical sketch of the Branch was written and read by Miss Helen Childs, daughter of the late Mrs. Isaac Childs, the founder of the Branch. The total membership at present is 119. Three of the girls who entered the Branch twenty-five years ago are still very loyal members and each was presented with a silver loving cup in memory of Mrs. Childs. The Branch, on its part, in memory of Mrs. Childs presented the rector, the Rev. N. V. P. Levis, with a check for \$300, to be used in paying off the indebtedness on the parish house.

APPEAL FOR SOCIAL WORKERS

The Social Service Commission of the diocese has received several applications from rectors of parishes situated in the needy and more densely peopled districts of the city for help in carrying on social work in their neighborhoods.

Some of them have excellent parish buildings with all the appliances for such work, but there is no one in the congregation who has the leisure or ability to devote the necessary time, and the parishes have not the financial resources to engage workers.

But there must be in the diocese—in parishes differently conditioned and which do not themselves furnish opportunity for such work—those who would be glad to respond to a call if it was made to them. And there are those, we are sure, who, if they knew of this need and could not themselves do the personal work, would be glad to supply the means for carrying it on.

One parish now asking for such help is that of St. Barnabas' Church at Third and Dauphin Streets. This church was founded by the late Miss Biddle, one of those consecrated sisters who for so many years gave devoted service in teaching Bible classes and building up new parishes. As long as they lived, this work was faithfully carried on. It would be a thousand pities now if any part of it should be allowed to lapse through want of a worker to keep it up and expand it if possible.

Is there not someone, who, in response to this appeal, will volunteer to become a parish worker at St. Barnabas' Church? It has a really superior parish building, provided by Miss Biddle's gifts and influence. It is well furnished for social work, but is not now used as it might be, as she is no longer here to give the personal service she once gave so nobly and effectively.

Will not some earnest woman, who can command her time and has the necessary

qualities, offer to take her place and keep up her work in this district where it is so needed?

Or if such an one cannot be found, will not some one provide the necessary salary to procure a deaconess or parish worker for this purpose? If so, please communicate directly with the rector of the parish, the Rev. James McClintock, 169 West Susquehanna Avenue, in regard to it.

There are two other parishes in districts now largely filled with foreigners who are needing similar workers capable of dealing with such conditions. Will any volunteer for work or to provide workers for them?

This committee will be glad to assist in thus linking such work with available workers.

DIOCESAN EDUCATIONAL DAY

Friday, January 19th, was "Diocesan Educational Day" at the Church House, beginning with the Holy Communion at 9 o'clock, the Bishop Suffragan, celebrant. At 10 o'clock four study classes went into session. Dr. W. H. Jefferys led the class on prayer specially designed to train leaders for classes during the Pilgrimage of Prayer. Mrs. Pilsbry had an enthusiastic class on Mexico, a sub-division of the year's topic for Mission Study, "The Church's Mission to Latin-America," while Miss Hubbard and Miss Evans had classes devoted to "Mission Study" in the Sunday-school and "Latin America for Juniors." At 11 o'clock came the Missionary Pageant, a costumed representation of "The Church's Mission to Latin-America," given by members of the Normal Classes. The Pageant was most interesting and inspiring, the costumes simple but characteristic, the parts, with few exceptions written by those who impersonated them, were comprehensive appeals telling of the conditions and needs of the peoples represented. Columbia in strong terms set forth our responsibility, while Mother Church gave to each the "message of life" the fellowship of nations through the fellowship of the Cross. In Bishop Rhinelander's absence the Rev. J. B. Halsey told of the coming Pilgrimage of Prayer throughout the diocese, bespeaking for it on the part of members of the Church general observance, with earnest endeavor to use effectively the special opportunities offered for prayer and intercession in this hour of the world's need.

Intercession followed, after which there was an intermission.

At 2 p. m. the conferences began—and were as well attended as the classes in the morning. Mrs. Randall led the conference for the Woman's Auxiliary, which proved both interesting and helpful in the interchange of ideas of the different parishes. Miss Gertrude Ely led the conference for the Junior Auxiliary, discussing the proposed pageant.

Much interest was expressed in the Rev. T. S. Cline's exposition of the Christian Nurture Series of Lessons for Sunday (Church) schools set forth by the General Board of Religious Education, and on motion it was resolved to ask the Diocesan Board of R. E. to provide facilities for instructing teachers who may desire preparation for this course.

The assembly room was filled at 3 o'clock when Bishop Colmore made his address on "The Church's Mission to Latin-America." Coming from one who spoke with authority, the Bishop's words were most instructive and helpful. Thanksgiving and Benediction at 4 o'clock brought to a close a really memorable Educational Day.

The attendance throughout was markedly good with some 300 registrations and visitors from five dioceses. Interest was unflagging and the offering larger than last year, amounting to \$100. In addition there was a personal gift of \$500 to Bishop Colmore for work in Haiti.

THE DIVINITY SCHOOL AND ITS NEW SITE

It seems reasonably certain that Philadelphia will at last have a Divinity School to whose very buildings it can point with proper pride. Those who have known the position occupied by our School for many years in the larger life and work of the Church will rejoice over the prospect, that its outer shell may at last be in harmony with its inner worth: it has long struggled against an environment and an equipment that have been a heavy drawback.

For some months past plans have been under discussion for the removal of the School. And a few days since a contract was entered upon for the purchase of the property occupying the city block from Forty-second to Forty-third, and from Spruce to Locust Streets, which, for many years, was the beautiful home of the late Clarence H. Clark. This property contains five acres. Its uneven nature and its abundance of beautiful trees together afford a remarkable opportunity for architectural development. It is a curious fact, unknown to the authorities of the School until the negotiations were completed, that this land formerly belonged to Thomas Allibone; who also at one time owned the property which was the first home of the School at Thirty-ninth and Walnut Streets.

The Governing Boards have long felt that no further development of their present property was advisable. It was farm-land and woods, out in the open country, when bought for the School forty-four years ago. The character the neighborhood has assumed is very different from what was anticipated. Manufacturing plants have sprung up; and multitudes of small, cheap houses. The southern branch of the Pennsylvania Railroad, with

freight sidings, is our southern line; and just across the river, within five minutes' walk, are abattoirs, incinerating plants and chemical factories, whose smoke and odors load the air. In these circumstances, crying though the needs were of remodeled buildings, the Board felt that no large expenditures could be justified. The suggestion of the Clark property was made more than two years ago; but it was only in November last that a definite offer could be secured. Within a month of that time the Committee appointed by the Boards had obtained pledges which seemed to justify the definite steps of an engagement to purchase. Final payment is to be made in April; and a vigorous effort will be made to secure pledges covering the balance of the purchase price by then. One member of the Board has promised a large sum annually for a period of years, to meet taxes and other charges, while our campaign for building funds is under way.

It is impossible to prophesy when the task we have undertaken can be completed. But with *terra firma* beneath our feet, and with the remarkable response that has so far been received (about 80 per cent of the sums pledged have come from members of the Boards, or their families), we feel confidently hopeful of entire success.

The new site is within eight minutes' walk of the University campus; near enough to make possible an exchange of privileges and a community of life which will be of inestimable advantage to the School, and of advantage also to the University, we hope; yet far enough for us to maintain our separate life.

The new buildings, it is hoped, may be severely simple, free from all luxury and unnecessary ornamentation. But they must be thoroughly adapted to their respective purposes, and must bear impressive witness to the importance the Church attaches to the training of its ministers. The time seems ripe for such a development. The Church Pension Fund campaign has turned the eyes of Churchmen towards the ministry; it is certain that the laymen who have stood back of that great movement will demand with increasing earnestness that the choicest young men be secured for the ministry and that they be given the best training possible. The Philadelphia Divinity School does not propose to be behind hand in meeting this logical and right demand: it intends to lead the way.

Anent the notice of Dr. Steele's new book, appearing in another column, we gather from the daily press that at Christmas each of the 500 families of the parish of St. Luke and the Epiphany received a copy of the same as a Christmas greeting from their rector. To the fortunate recipients we make bold to say that no holiday gift will be by them more highly prized.

TO THE PEOPLE OF SCANDINAVIAN BIRTH OR DESCENT LIVING IN THE CITY AND VICINITY OF PHILADELPHIA

The Commission of the Protestant Episcopal Church of the Diocese of Pennsylvania, which covers the City of Philadelphia and four adjacent counties, appointed to minister to the spiritual needs of immigrants, wishes to extend a hearty welcome to its churches and church agencies, to all Scandinavians settling here.

It does this, not for the sake of proselytizing, but that it may minister to the spiritual needs of those who come as strangers to this country, and do not find here the churches with which they were connected at home.

We recognize that Scandinavians do not segregate themselves from native Americans and from men of other races, but identify themselves with the land and the people of their adoption. There are no "little Swedens" or "little Norways" or "little Denmarks" anywhere within the United States. Being comparatively few in number, and these few living scattered over a large territory, they naturally find it difficult to build and maintain churches of their own.

To all such we bring the message that they are and always will be welcome to all Episcopal churches and that the Church in this diocese is anxious and able to minister to their spiritual needs.

Of all American churches, the Protestant Episcopal Church is the one which is nearest in its doctrines, discipline and forms of worship to the established Churches of Norway, Sweden and Denmark. By becoming identified with it you will not have to give up any part of the Christianity taught in your childhood by your Mother and your Mother Church. You will not have to adopt or subscribe to any doctrine upon which your Mother Church has put its ban.

The old Swedish churches established by the original Swedish settlers on the Delaware have all been merged, by their own action, into the Protestant Episcopal Church; as, for instance, the Gloria Dei, on Swanson street; St. James', Kingessing; Christ Church, Bridgeport, and Trinity Church, Wilmington, Del.

To these or any Episcopal church you are heartily welcome.

If you will make yourselves known to any of their clergy, or send them your names and addresses, you will receive every attention.

PHILIP M. RHINELANDER, D.D.,
Bishop of Pennsylvania.

G. WOOLSEY HODGE, D.D.,
W. C. EMHARDT,
AXEL TEISEN,
Committee.

IN MEMORIAM

The Rev. Charles M. Armstrong

Died suddenly at the rectory, Wayne, early in the morning of January 15th, after but a few hours illness.

The news of the death of the beloved rector of St. Mary's, Wayne, came as a dreadful shock to his parishioners, the community and the diocese, at large. The previous Monday he had been at the Church House apparently in full health and vigor and had commented to one and another of his clerical brethren upon how well he felt.

Mr. Armstrong had been a member of the diocesan clerical family for a quarter of a century and had made a strong place for himself as a leader and counselor. His practically unanimous election year after year as a member of the Standing Committee was an eloquent testimony of the high regard entertained for him by clergy and laity alike.

A graduate of Seabury (Class of '80), his earlier ministry was in the Domestic Mission Field, first in the Northwest and later in Salt Lake City. Returning East in 1889, he served three years in the Diocese of Delaware and in 1892 accepted a call to St. Andrew's, West Philadelphia, where he had a successful ministry of twelve years. In 1904 he became rector of St. Mary's Memorial Church, Wayne, endearing himself to parishioners and the entire community alike. He is survived by a widow and one son. Bishop Garland officiated at the funeral on the following Wednesday, a large number of the clergy and a notable outpouring of the laity attending. The interment was in the graveyard of St. David's, Radnor.

At a meeting of the vestry of St. Mary's Memorial Church, Wayne, Pa., held January 23, 1917, the following resolutions were adopted expressing their deep appreciation of the devoted and able services of the late rector:

"WHEREAS, On Monday, January 15, 1917, the Rev. Charles Maurice Armstrong entered into life eternal:

"Resolved, By the vestry of St. Mary's Memorial Church, Wayne, of which he was for over twelve years the faithful priest and rector, that they do hereby record their sense of deep loss at his sudden and untimely death. A devout servant of his Lord, spiritually minded and earnest, his sermons and prayers awakened in his hearers a deep sense of their responsibilities; his simple and courteous personality and manly Christianity impressed all those who came in contact with him.

"Under his wise and devoted leadership, St. Mary's Church has grown and prospered, the Sunday-school increased, and the Men's Bible Class, of which he was the able teacher, was founded.

"Beginning his ministry as a missionary, he always had the cause of missions close to his heart, and under the inspira-

tion of his leadership and teaching, the parish greatly increased its offerings to that cause.

"Resident in the Diocese of Pennsylvania for almost twenty-five years, beloved by his brethren of the clergy, and honored for many years by election to the Standing Committee, in the zenith of his powers and strong in the affection of his people, he was suddenly called away, and his going has left a void difficult to fill.

"To his bereaved family we extend our heartfelt sympathy in their great sorrow.

"Now the laborer's task is o'er;
Now the battle day is past;
Now upon the farther shore,
Lands the voyager at last.
Father, in Thy gracious keeping
Leave me now Thy servant sleeping.
"May God grant him light and refreshment in His Presence."

William Henry Graff

A priest of this diocese who entered into rest on Friday, December 29, 1916, at Galen Hall, Atlantic City, where he had been for several weeks undergoing treatment. He was in his seventy-third year and is survived by two daughters. Funeral services were conducted on Tuesday, January 2d, from the Memorial Chapel of the Holy Comforter, of which he had been long the vicar, the officiating clergy being Bishop Thomas of Wyoming, Dr. Jefferys and the Rev. A. J. Arnold (representing Bishop Rhinelander, who was confined to the house). The interment was in St. James the Less Churchyard and was conducted by the Rev. D. S. Hamilton of Paterson, N. J.

Mr. Graff was a graduate of the Philadelphia Divinity School, Class of '70, and the same year was admitted to the diaconate by Bishop Stevens. With the exception of the years 1888-96, when he was rector of Christ Church, Williamsport, Pa., his entire ministry of over forty-five years was spent in Philadelphia; first as curate and then as rector of old St. Jude's Church; and later, from 1896-1914, as vicar of the Memorial Chapel of the Holy Comforter, Nineteenth and Titan Streets. A study Churchman, sympathetic pastor and indefatigable worker, Mr. Graff endeared himself to all sorts and conditions of men. He has left a splendid record of valuable and efficient service for Christ and His Church. Now, after much suffering patiently endured, he is with the Saints. May he rest in peace and Light Perpetual shine upon him.

Allen Childs

Mr. Allen Childs, sometime a member of the vestry of old Christ Church and for the past few years the rector's warden, died on St. Thomas' Day at his residence 4405 Pine Street. The deceased, the son of the late Rev. John A. Childs, D.D., for many years secretary of the diocese and

one of the Church leaders of a former generation, was a devoted Churchman all his life; active in the affairs of his own parish, to the traditions of which he was singularly attached. For many years he was actively engaged in business. Since his retirement he had given himself entirely to religious and charitable causes. He was the manager of the American Sunday-school Union. An overseer of the Philadelphia Divinity School, the interests of this institution were peculiarly dear to him. Not only was he most assiduous in his attendance at the meetings of the Board, but every public occasion of the school itself would find him present. In addition he was a director of many other of the societies and commissions of the Church in this diocese, to all of which he was a generous and devoted friend. A quiet, courteous, unassuming personality, he endeared himself to a very large circle of associates and friends who sincerely mourn his loss. The funeral services were conducted on Friday, December 22, from Christ Church, interment following in the graveyard of St. David's, Radnor, of which his father was long the rector. Mr. Childs was in the seventy-third year of his age. He is survived by his widow and two daughters.

William H. Hollar

St. Stephen's Church has lost one of its most active and energetic vestrymen in the death of Mr. Hollar. The many offices that Mr. Ludovic C. Cleemann occupied were divided around on his death among the vestry, and Mr. Hollar fell heir to the care of the church property. By this was meant particularly the church edifice and Sunday-school buildings; but toward the end he was induced to extend his care to the rectory. Accustomed to the large undertakings of great banks, Mr. Hollar had a high standard of efficiency and greatly improved the condition of the property. His first task was to rewire the whole plant. The wiring, which was one of the earliest in any church in Philadelphia, had been considered safe, on account of the low voltage, without any insulation. This method was condemned by the improved regulations. Mr. Hollar changed the system entirely and ran the new wires through insulating pipes. He was particularly concerned about the perils of fire and was greatly interested in the erection of the fire escape for the Sunday-school building. Under his care our sidewalks were repaired, the pews re-lined and re-cushioned, and, most substantial of all our repairs, a new and strong roof placed upon the church and parish house. To these improvements he gave his personal attention, and for their efficient supervision he often curtailed his holidays. Those who worked with him will never forget his warm interest in all that concerned the church. The verger, who shared with him the care of the property,

remembers with gratitude Mr. Hollar's friendly solicitude to lighten his tasks. Particular mention ought to be made of his great exertions when the buildings close by the church were burned, to prevent any avoidable damage to our property from falling walls. He saw to it that all the fire insurance money due the church was expended in such a way that the Church was not a particle the worse for the scorching that it had received.

The spirit of his life was manifest in an incident that occurred years ago, when he lived in York, on the banks of the Susquehanna. The river had risen in one of its spring floods and flowing over all its banks had surrounded entirely a house in which dwelt a helpless household of women and children. Cut off from all intercourse for days, the dwellers were suffering from hunger. Mr. Hollar offered a reward of \$500 to the riverman who would swim out to the house with a rope. The flood was, however, running so strong and was rendered so dangerous by driftwood that to his surprise no one was willing to accept his offer. Whereupon he called out in his impetuous way, "I will do it myself!" and tying a light rope to his own waist, plunged into the raging river and swam across to the house. The act was typical of the man. Such was the strong and active spirit that has been taken from us. Into a more widely separating stream he took his plunge this past month, but we doubt not that on the other shore there were friends waiting him and high tasks. He who fashioneth in the furnace of life these instruments of proof, surely has in mind purposes that reach beyond this transitory experience on earth.

CARL E. GRAMMER.

The Reverend John Blake Falkner, D.D.

The Clerical Brotherhood desires to record its profound sorrow at the death of the Rev. John Blake Falkner, D.D.

By the older members of the brotherhood Doctor Falkner is remembered as a beloved companion and brother; by those younger members who were privileged to know him he was appreciated as a wise Father in God, a valued counselor and an inspiring friend.

His service in the Diocese of Pennsylvania as rector of St. Matthew's Church and, later, of Christ Church, Germantown, as an examining chaplain, and as active for many years in diocesan activities, was deeply appreciated and will be remembered many years.

A strong preacher, a valiant champion of Christian faith, he was one with whom to come into contact was to be a better man.

The Clerical Brotherhood directs this minute to be sent to the family of Doctor Falkner, and a copy of it to be published in THE CHURCH NEWS of the Diocese of Pennsylvania.

The Reverend John Blake Falkner, D.D.

At his residence in West Philadelphia, on Wednesday morning December 13, 1916, fell asleep in Christ at the ripe age of eighty-four years. Born in England, he came to this country when sixteen years old. Having graduated as B.A. at the University of the City of New York in 1856, he entered "The Virginia Theological Seminary," Alexandria, and was made deacon by Bishop Horatio Potter in 1861. He was advanced to the priesthood by Bishop Alonzo Potter in the same year. He took temporary charge of "The Church of the Holy Trinity," Philadelphia, then made vacant by the resignation of Dr. Alexander Vinton. He then became rector of Christ Church Belleville, N. J., then for seven years was rector of Christ Church, Bridgeport, Conn., and resigned that parish to be rector of St. Matthew's Church in this city. After four years of efficient work in that parish, he accepted, in 1874, the rectorship of Christ Church, Germantown, and resigned it, because of ill health, at Easter, 1899, when he was elected rector emeritus, which title he bore at the time of his death.

Of "the Evangelical Education Society" he was one of the earliest members. In its first annual report, dated November 7, 1867, his name appears among its "Honorary Secretaries." He became a life member of the Society in October, 1871, and was elected a member of the Board of Managers in 1872. On October 12, 1878, in the Church of the Ascension, New York, he preached a noteworthy sermon for this Society on "The Great Army of the Unemployed." During the forty-five years of his membership in our Board of Managers he showed earnest interest in our work, took active part in it, and was in cordial and consistent sympathy with the avowed principles of the Society. Even when burdened with the increasing infirmities of age, he continued to attend meetings of our Board and was with us for the last time on Thursday, October 19, 1916, affectionately greeted and welcomed by his associates. We will sadly miss his genial presence and active co-operation. We hope to again join him as "workers together with God" in that higher service to which he has been called and promoted by our Divine Master. To his bereaved children who survive him we offer our affectionate sympathy.

The calm and peace with which he anticipated and met death were characteristic expressions of his strong faith and certain hope. They deserve to be recorded and made known. In his last illness, after days of unconsciousness, he abruptly and for a short time on Tuesday morning became conscious, and said to his devoted physician, "Doctor, I am dying, and tomorrow at this time I shall be in heaven." Replying to words of encouragement and of hope that his attack of pneumonia would yield to medical treatment, he

confidently repeated and insisted on what he had said; then, in anticipation of the event, and preparing for it, he recited from memory calmly and cheerfully the whole burial service, committing himself to the grave. "Looking for the general resurrection of the last day and the life of the world to come." Truly he experienced the promise made to the righteous: "Thou shalt come to the grave in a full age Like as a shock of grain cometh in its season."

Resolved, That the members of the vestry place on record their deep appreciation of his long, loyal and faithful service to this parish. Deeply interested in everything pertaining to the Church's welfare and devotedly attached to her services, his kindly presence and willing co-operation will be sorely missed.

Resolved, That we extend to the members of his family our heartfelt sympathy in their great sorrow and pray that God may support and comfort them.

Resolved, That a copy of these resolutions be sent to the family and be published in the local papers, THE CHURCH NEWS and The Churchman."

At a meeting of the Committee on Duplex Envelopes of St. Peter's Church, Germantown, held in the parish house on the evening of January 18th, the following minute was unanimously adopted by rising vote:

"WHEREAS, It has pleased Almighty God in His wise providence, to call from our midst our beloved friend and associate, Oswald J. DeRousse; therefore, be it

Resolved, That while we bow in submission to the will of our Heavenly Father, we desire to express our appreciation of Mr. DeRousse and of his noble qualities as a man and a Christian.

"His interest in the work of this committee from its inception was that of a devout and loyal Churchman. The success of our work was largely due to his efficiency as the committee's secretary.

"We extend to the members of his family our heartfelt sympathy.

"It is hereby resolved that a copy of this minute be sent to Mrs. DeRousse and published in THE CHURCH NEWS."

Ellis Mills

At a meeting of the rector, wardens and vestrymen of Christ Church, Pottstown, Pa., held Monday evening, January 8, 1917, the following resolutions were adopted:

"WHEREAS, It having pleased Almighty God, in His infinite wisdom, to take unto Himself the soul of Ellis Mills, who was for almost thirty-three years a member of the vestry and for more than forty-three years a communicant of this parish; therefore,

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Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

Episcopal Appointments for February and March

Thursday, February 1

CONVOCATION OF NORRISTOWN

Friday, February 2. Purification B. V. M.

A. M. CHESTER—*St. Paul's*—ORDINATION,
The Bishop Suffragan
Evg. PHILADELPHIA—*Church of St. John the Evangelist*,
The Bishop Suffragan

Sunday, February 4. Septuagesima

A. M. PHILADELPHIA—*All Saints' Church, Moyamensing*,
The Bishop Suffragan
Evg. PHILADELPHIA—*St. Clement's Church*,
The Bishop Suffragan

Wednesday, February 7

Evg. PHILADELPHIA—*St. Bartholemew's Church, Wissinoming*,
The Bishop Suffragan

Sunday, February 11. Sexagesima

A. M. PHILADELPHIA—*Holy Comforter Memorial Church*,
The Bishop
Evg. PHILADELPHIA—*St. Luke's Church, Kensington*,
The Bishop
A. M. PHILADELPHIA—*Holy Apostles' Church*,
The Bishop Suffragan
Evg. PHILADELPHIA—*St. Paul's Memorial Church*,
The Bishop Suffragan

Wednesday, February 14

Evg. MORRISVILLE—*Church of the Incarnation*,
The Bishop Suffragan

Sunday, February 18. Quinquagesima

A. M. PHILADELPHIA—*St. Simeon's Church* The Bishop
P. M. PHILADELPHIA—*All Souls' Church* The Bishop
Evg. PHILADELPHIA—*Church of the Covenant* The Bishop
A. M. PHILADELPHIA—*St. George's Church, West*,
The Bishop Suffragan
Evg. PHILADELPHIA—*St. John the Baptist Church, Germantown*,
The Bishop Suffragan

Wednesday, February 21. Ash-Wednesday

Evg. ELMWOOD—*St. Cyprian Church* The Bishop
Evg. JENKINTOWN—*Church of Our Saviour*,
The Bishop Suffragan

Sunday, February 25. First Sunday in Lent

A. M. PHILADELPHIA—*Church of the Redemption* The Bishop
P. M. PHILADELPHIA—*St. Sauveur Church* The Bishop
Evg. PHILADELPHIA—*Holy Trinity Memorial Church*,
The Bishop
A. M. PHILADELPHIA—*St. James's Church*,
The Bishop Suffragan
Evg. PHILADELPHIA—*Church of the Holy Comforter, West*,
The Bishop Suffragan

Tuesday, February 27

Evg. PHILADELPHIA—*St. Elizabeth's Church*,
The Bishop Suffragan

Wednesday, February 28

Evg. PHILADELPHIA—*Prince of Peace Church* The Bishop
Evg. HIGHLAND PARK—*Church of the Holy Sacrament*,
The Bishop Suffragan

Friday, March 2

Evg. PHILADELPHIA—*Church of St. Simon the Cyrenian*,
The Bishop

Sunday, March 4. Second Sunday in Lent

A. M. PHILADELPHIA—*Church of the Resurrection*,
The Bishop
Evg. PHILADELPHIA—*St. Stephen's Church*,
The Bishop Suffragan
Evg. PHILADELPHIA—*St. Andrew's Church*,
The Bishop Suffragan

Wednesday, March 7

Evg. WILLOW GROVE—*St. Anne's Church* The Bishop
Evg. WYNCOTE—*All Hallows' Church* The Bishop Suffragan

Friday, March 9

Evg. PHILADELPHIA—*St. John's Church, Northern Liberties*,
The Bishop

Sunday, March 11. Third Sunday in Lent

A. M. PHILADELPHIA—*Church of the Atonement* The Bishop
Evg. PHILADELPHIA—*Calvary Church, West Philadelphia*,
The Bishop
A. M. PHILADELPHIA—*St. James' Church, Kingsessing*,
The Bishop Suffragan
Evg. PHILADELPHIA—*Church of the Mediator*,
The Bishop Suffragan

Wednesday, March 14

Evg. PHILADELPHIA—*St. John Chrysostom Church*,
The Bishop
Evg. PHILADELPHIA—*Ascension Church*,
The Bishop Suffragan

Thursday, March 15

Evg. PHILADELPHIA—*St. George's Church, Richmond, Italian*,
The Bishop Suffragan

Friday, March 16

Evg. PHILADELPHIA—*Church of the Transfiguration*,
The Bishop
Evg. PHILADELPHIA—*L'Emmanuel Church*,
The Bishop Suffragan

Sunday, March 18. Fourth Sunday in Lent

A. M. PHILADELPHIA—*St. Barnabas' Church, Haddington*,
The Bishop
Evg. PHILADELPHIA—*Holy Innocents' Church, Tacony*,
The Bishop
A. M. PHILADELPHIA—*St. Mary's Church, West Philadelphia*,
The Bishop Suffragan
Evg. PHILADELPHIA—*Church of the Annunciation*,
The Bishop Suffragan

Wednesday, March 21

Evg. NORWOOD—*St. Stephen's Church*.....The Bishop
Evg. CHESTER—*St. Luke's Church*.....The Bishop Suffragan

Thursday, March 22

Evg. CHESTER—*St. Paul's Church*.....The Bishop

Friday, March 23

Evg. COLLINGDALE—*Trinity Church*.....The Bishop
Evg. DREXEL HILL—*Church of the Incarnation*,
The Bishop Suffragan

**Sunday, March 25. Fifth Sunday in Lent. Annunciation
O. V. M.**

A. M. BALA—*St. Asaph's Church*.....The Bishop
P. M. ESSINGTON—*Church of St. John the Evangelist*,
The Bishop
Evg. PHILADELPHIA—*St. Jude and Nativity Church*,
The Bishop
A. M. PHILADELPHIA—*St. Andrew's Church, West*,
The Bishop Suffragan
P. M. PHILADELPHIA—*St. Luke and Epiphany Church*,
The Bishop Suffragan

Wednesday, March 28

Evg. LANSDOWNE—*St. John's Church*.....The Bishop
Evg. DARBY—*All Saints' Church*.....The Bishop Suffragan

Friday, March 30

Evg. CLIFTON HEIGHTS—*St. Stephen's Church*...The Bishop
Evg. PHILADELPHIA—*Church of the Epiphany, Sherwood*,
The Bishop Suffragan

The Diocesan Bulletin ✠

Diocesan organizations and institutions which desire notices in the Bulletin for the ensuing month must furnish the same to the Editor at 2210 Sansom Street, not later than the 15th of the month.

February 1. Thursday

Annual meeting of the **Church Home for Children** at the Church House at 11 A. M.

February 4. Sunday

Missionary service for members of the **Girls' Friendly Society** and associates in the interests of Kyoto, at the Church of the Ascension, Broad and South Streets, at 8 P. M. Speaker: Mr. John W. Wood.

February 5. Monday

Junior Auxiliary Conference at the Church House, 10 A. M. to 3.30 P. M.
Meeting of the **Colored Branch Woman's Auxiliary** at the Church House at 11 A. M.
Monthly Clerical Luncheon at Church House at 1 P. M. Speaker: Dr. W. M. Jefferys, Superintendent City Mission.

February 8. Thursday

Quiet Day for Church Women under auspices of the Girls' Friendly Society, at St. Mary's Church, Locust Street above Thirty-ninth. Those wishing breakfast or lunch should notify Mrs. Neilson, 325 South Twelfth Street.

February 12. Monday

Meeting of the **Domestic Branch of the Woman's Auxiliary** at the Church House at 10 A. M.
Churchmen's Conference at the Church of the Holy Apostles, Twenty-first and Christian Streets, afternoon and evening, beginning at 3 P. M. Speakers: Bishops Rhinelander and Garland; Mr. G. F. Shelby, of Denver, and Mr. B. F. Finney, of South Carolina.

February 13. Tuesday

Meeting of the **Altar Guild of the City Mission** at the Church House at 3 P. M.

The Sixty-ninth Local Assembly of the **Daughters of the King** will be held in St. Matthias' Church, Nineteenth and Wallace Streets. Afternoon session at 4.30 o'clock. Supper, 6.30, 25 cents. Evening service at 8 o'clock. Sermon by the Rev. T. Leslie Gossling. The clergy and those interested in devotional work among women are cordially invited.

February 19. Monday

The **Foreign Branch of the Woman's Auxiliary** meets at the Church House at 10 A. M. Speaker: The Rev. Dr. Reifsnider, President of St. Paul's College, Tokyo, Japan.

February 24. Saturday

Registration Bureau Meeting at the Church House.

February 26. Monday

Meeting of the **Indian's Hope Branch of the Woman's Auxiliary** at the Church House at 11 A. M.
Beginning of course of illustrated **Church History Lectures** by the Rev. Llewellyn N. Caley under the auspices of the Church Club, at the Church House at 8.15 P. M. First lecture: "From the Birth of Jesus Christ to the Founding of the Holy Roman Empire."

February 28. Wednesday

Meeting of the **Diocesan Branch of the Woman's Auxiliary** at the Church House at 10.30 A. M.

Mondays

At Church House, 10.30 A. M., 1.30 and 2.30 P. M. **Lectures in Graduate Work** by Dr. Montgomery on "The Psalms in English;" by Dr. Ayer on "The Continental Reformation and the Churches on the Continent;" by Dr. Robinson on "Ancient Liturgies." The order in which the lectures will be given, or any change from the above, will be announced later.

**NOON DAY LENTEN SERVICES—
UNDER THE AUSPICES OF
THE BROTHERHOOD OF
SAINT ANDREW**

12.30-12.55 P. M.

CHRIST CHURCH

(Second Street below Market)

- Feb. 21 (Ash Wednesday).—The Rector.
Feb. 22-23.—The Rev. H. C. Stone.
Feb. 24.—The Rev. D. L. Sanford.
Feb. 26-28.—The Rev. Elliot White.
Mar. 1-2.—The Rev. E. G. Knight.
Mar. 3.—The Rev. P. G. Stockman.
Mar. 5.—The Rev. J. H. Earp.
Mar. 6-7.—The Rev. F. M. Kirkus, D.D.
Mar. 8-9.—The Rev. C. M. Niles, D.D.
Mar. 10.—The Rev. J. K. Moorehouse.
Mar. 12-14.—Chas. S. Hutchinson, D.D.
Mar. 15-16.—The Rev. J. B. Halsey.
Mar. 17.—The Rev. A. E. Clay.
Mar. 19-23.—The Rev. C. C. Pierce, D.D.
Mar. 24.—The Rev. G. B. Matthews.
Mar. 26-30.—The Rev. F. W. Tomkins, D.D.
Mar. 31.—The Rev. G. L. Walenta.
Apr. 2-3.—The Rev. F. M. Taitt.
Apr. 4.—The Rev. J. R. Nisbet.
Apr. 5.—The Rev. F. M. Wetherill.
Apr. 6.—The Rector.
Apr. 7.—Bishop Garland.

ST. PAUL'S

(Third Street below Walnut)

- Feb. 21 (Ash Wednesday).—The Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Bethlehem, Pa.
Feb. 22.—The Rev. John Mockridge, D.D., St. James's Church.
Feb. 23.—The Bishop-Suffragan of the Diocese.
Feb. 24.—The Rev. Phillips E. Osgood, Chapel of the Mediator.
Feb. 26 to Mar. 3.—The Rev. George Herbert Toop, D.D., Holy Apostles.
Mar. 5-10.—The Rev. Floyd W. Tomkins, S.T.D., Holy Trinity.
Mar. 12-16.—The Rev. Francis Marion Taitt, St. Paul's, Chester.
Mar. 17.—The Rev. Charles E. Eder, St. Martin's-in-the-Fields.
Mar. 19-24.—The Rev. George Lynde Richardson, St. Mary's.
Mar. 26-31.—The Rev. Henry Charles Stone.
Apr. 2.—The Rev. Thomas S. Cline, Grace Church, Mt. Airy.
Apr. 3.—The Rev. Henry Teller Cocke, St. Andrew's, Mt. Holly.
Apr. 4.—The Rev. Llewellyn N. Caley, St. Jude-Nativity.

Apr. 5.—The Rev. John Henry Chapman, St. Paul's, Chestnut Hill.

Apr. 6.—The Rev. James DeWolf Perry, D.D., Calvary Church, Germantown.

Apr. 7.—The Rev. H. Cresson McHenry, City Mission.

GARRICK THEATER

(Chestnut Street near Juniper)

- Feb. 21 (Ash Wednesday).—The Bishop of the Diocese.
Feb. 22.—The Rev. Thomas S. Cline, Grace Church, Mt. Airy.
Feb. 23-24.—The Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Bethlehem, Pa.
Feb. 26 to Mar. 2.—The Very Rev. H. P. Almon Abbott, D.D., Dean of Trinity Cathedral, Cleveland, Ohio.
Mar. 3.—The Rev. Henry Teller Cocke, St. Andrews, Mt. Holly.
Mar. 5-9.—The Rev. John Mockridge, D.D., St. James's Church.
Mar. 10.—The Rev. Albert E. Clay, Church of the Redemption.
Mar. 12-16.—The Rev. George Craig Stewart, L.H.D., St. Luke's Church, Evanston, Ill.
Mar. 17.—The Rev. Llewellyn N. Caley, St. Jude-Nativity.
Mar. 19.—The Bishop-Suffragan of the Diocese.
Mar. 20-24.—The Rt. Rev. C. E. Woodcock, D.D., LL.D., Bishop of Kentucky.
Mar. 26-30.—The Rev. Z. B. T. Phillips, D.D., St. Peter's Church, St. Louis, Mo.
Mar. 31.—The Rev. Phillips E. Osgood, Chapel of the Mediator.
Apr. 2-6.—The Rev. H. Percy Silver, Chaplain, West Point, New York.
Apr. 7.—The Rev. Thomas S. Cline, Grace Church, Mt. Airy.

ST. STEPHEN'S CHURCH

(Tenth Street below Market)

- Feb. 21 (Ash Wednesday).—Bishop Garland.
Feb. 22.—Bishop Talbot of Bethlehem.
Feb. 26 to Mar. 2.—Bishop Thurston of Eastern Oklahoma.
Mar. 5-9.—Prest. Powell of Hobart College.
Mar. 12-16.—Rev. S. Parkes Cadman of Brooklyn, N. Y.
Mar. 19-23.—Rev. John M. McGann of Springfield, Mass.
Mar. 26-30.—Rev. Karl Reiland of New York City.
Holy Week, Rev. Dr. Grammer.
(Besides the above noted, clergymen of the city and vicinity will speak on the days not specified above.)

**FREE AND OPEN CHURCH
ASSOCIATION**

The annual service of the Free and Open Church Association will be held at St. James' Church, Twenty-second and Walnut Streets, on Sunday, February 4th, at 4 P. M. The Rev. Dr. Milo H. Gates, vicar of Intercession Chapel, New York City, is to be the preacher. The forty-first annual report of the Association shows that 87 out of every 100 of our churches and chapels are free. Seven of the dioceses have no rented pews. It may be well briefly to state some of the principles for which the Association stands. The free church may be broadly defined as a church in which all the sittings are free to every one without appropriation to any, and in which no rents are collected. It is a church in which all who worship enjoy perfect equality and in which the rich and poor have the same privileges. It is supported by voluntary gifts, and as to the manner of giving it should be a place where all would bear their burdens in precise proportion to their ability, the rich giving of their abundance, the poor of their penury, to the common cause. It is the very essence of the free system, that while the seats are free every member of the congregation shall do his part toward the maintenance of the church. The advantages of this system are these:

It is the only method which says to the world that when the church edifice has been given to God it shall not be taken back by man. The system secures a marked and happy type of Christian fraternity, mutual confidence and sympathy, hearty responses, uniform attendance and increased activity in all parish work. On the other hand, this Association condemns the rented pew system on the ground that it virtually cuts off from the sound of the Gospel and from all heavenly helps of the Church a portion of every population. The pew system being rooted and grounded in human selfishness withdraws attention from God, Who should be the one absorbing object of worship, and diverts it to man, the so-called worshiper. The system is also wrong in theory, it is harmful in practice, and from any Christian point of view it is indefensible. If men are to be saved they must be saved by the Gospel of the Kingdom, and nobody will believe in either one or the other unless the men who preach the Gospel get near enough to those who need it, to touch hearts and hands, and when they meet together for worship it must be not in clubs and cliques on the basis of blood, or money, or culture, but rather as men who are brothers, one of another, because they all are children of God. If the free-church system shall teach men the reality of the Divine Fatherhood, and their own brotherhood, and so make them good children of God, it deserves to be encouraged, advocated and sustained.

JOHN A. GOODFELLOW, *General Secretary.*

PERSONAL SERVICE IN CHURCH WORK FOR GIRLS

As a result of two meetings called by Bishop Rhinelander, The Church Mission of Help in Philadelphia has been organized. The purpose of this new society is to be the friend-in-need of girls and women, primarily those belonging to the Church.

WHAT IT DOES

It gives protective aid to the girl in moral danger.

It influences by direct personal work her home surroundings, or

It places her in a good private home; when necessary, in an institution.

It secures medical care.

It finds employment.

It provides a "big sister."

It makes a parish connection.

It seeks safe recreation for her.

It works in co-operation with all social agencies for her welfare.

It places and befriends Church girls leaving institutions.

It is ready to furnish information about its work by sending a speaker to meet parish groups or groups of individuals.

WHAT IT NEEDS

First, your prayers.

Second, more paid workers.

Third, more "big sisters."

Fourth, your financial aid.

At present the capacity of the staff is heavily taxed and the cases dealt with are growing rapidly in number.

The Society needs gifts and subscriptions to provide additional workers. It also desires a large increase in the number of its members.

Annual membership, \$5.00

Associate membership, \$2.00

The offices are at 1505 Arch Street, Rooms 225 and 226. Bell Telephone, Locust 634.

Checks should be made payable to John Cadwalader, Jr., treasurer, and sent to 1505 Arch Street.

Miss E. B. Means, executive secretary, is ready to receive inquiries and applications at all times.

Will You Help? How?

OFFICERS

Honorary President, Rt. Rev. Philip M. Rhinelander, D.D.; President, Rev. John Mockridge, D.D.; Treasurer, Mr. John Cadwalader, Jr. Directors: Mr. John Cadwalader, Jr., Miss Mary Coles, Robert N. Downs, Jr., M.D., Mrs. Norman Ellison, Miss Dorothea Emlen, Mrs. Martha P. Falconer, Rev. Edward M. Jefferys, D.D., Rev. John Mockridge, D.D., Mrs. William A. Platt, Rev. Harry Ransome, Rev. George L. Richardson, Mr. Roland L. Taylor, Rev. Floyd W. Tomkins, D.D. Executive Secretary, Miss E. B. Means, Rooms 225-26, 1505 Arch Street. Bell Telephone, Locust 634.

"REALIZATION," A CHURCH PAGEANT

The Junior Board, with the hearty approval of the Bishop, will give a large pageant in the Metropolitan Opera House, Broad and Poplar Streets, on Friday, February 16th, with the co-operation of all the parishes in the diocese.

Our ambition is to accomplish two things by this pageant—a deeper and wider interest in the need for Christian service at this time in the world's history, and an opportunity for bringing the different parishes into closer relationship.

If the Opera House is filled all expenses will be paid, it is not our object to make money out of the enterprise. Remember the date, February 16, 1917, and help to make the pageant widely known that every seat may be filled that night.

Tickets may be had at Ryan's, Jacob's, or the Church House.

LINCOLN'S BIRTHDAY

Below is given the program of the Churchmen's Conference to be held at the Church of the Holy Apostles, Christian and Twenty-first Streets, on Lincoln's Birthday, February 12th. This Conference has become an annual affair and is under the joint supervision of the Central Missionary Committee, the Church Club and the Brotherhood of St. Andrew.

CHURCHMEN'S CONFERENCE LINCOLN'S BIRTHDAY

February 12, 1917

PARISH HOUSE OF THE CHURCH OF THE HOLY APOSTLES

Christian and Twenty-first Streets

THE CHALLENGE TO THE MEN OF TODAY.

Afternoon Session, 3 o'clock.

Rt. Rev. Philip M. Rhinelander, Bishop of Pennsylvania, will preside and open the Conference.

TRAINING FOR LEADERSHIP.

G. Frank Shelby, Denver, Western Field Secretary, Brotherhood of St. Andrew.

ORGANIZING FOR SERVICE.

Benjamin F. Finney, South Carolina, Southern Field Secretary, Brotherhood of St. Andrew.

SUPPER—Six A. M. Price 60 cents.

Evening Session, 7.45 o'clock.

SOCIAL SERVICE MADE PRACTICAL.

William H. Jefferys, M.D. Superintendent City Mission.

WORLD CONDITIONS AND THEIR MESSAGE FOR US.

Rt. Rev. Thomas J. Garland, Bishop Suffragan of Pennsylvania.

CONVOCATION OF GERMANTOWN

A regular meeting of the Woman's Aid to the Convocation of Germantown was held in the rectory of St. Stephen's Church, Bridesburg, on Tuesday afternoon, January 16th.

Bishop Garland opened the meeting

with prayer. He told how the Fête of last year had been an inspiration to the Woman's Aid to the Eastern Convocation, and that by means of a fair in Jenkintown and an entertainment in Norristown they had raised nearly thirteen hundred dollars.

Bishop Rhinelander's message was "St. Gabriel's Mission. Do all we can for St. Gabriel's."

Mr. Pember explained the Pilgrimage of Prayer and asked the help of the women.

Deaconess Gilliland reported progress in her work in St. Barnabas' Mission, West Rittenhouse Street, Germantown.

Beside helping these colored people and teaching them many things, she is trying to place the girls as maids in the families of Church people, hoping in that way the girls will have more opportunity to attend church services.

Sunday-school teachers are needed badly and she would appreciate such help between three and four o'clock Sunday afternoons.

The question was raised: "What is the best way to get new members for the Woman's Aid to the Convocation?" Someone suggested personal notes explaining the object, enclosing Dennison's envelopes made especially to hold twenty-five cents and asking the different ones to become members. Are there any other suggestions?

BOOK NOTICE

GOING ABROAD OVERLAND, by Rev. David McConnell Steele, D.D., rector of St. Luke and the Epiphany, Philadelphia, Pa. G. P. Putnam's Sons & Co.

David M. Steele's Book, *Going Abroad Overland*, is unique among such volumes as have yet appeared of American travel articles. It comprises twenty chapters, each descriptive of a scene or of a city, and all illustrated by as many photogravures. Graphically and delightfully his readers are shown that they can really travel, can see and know and feel places, and peoples, foreign to their previous experience—all without leaving North America. A trained observer, with an eye for perspective, a facile pen and a sense of humor, he outlines journeys taken back and forth athwart the North American continent by lines central, southern, western, northern and north-western, corresponding to as many ocean routes, but in an opposite direction and by rail instead of water. He does this, not so much in the style of a writer of descriptive narrative as in that of the able fictionist, not alone depicting the things he saw but suggesting in a subtle manner all the thousand things you feel you would have seen if you had been along. When you finish the last page, you find your thumb and finger in your pocket searching for a ticket. You determine to become a charter member of the Seeing-America-First Society.

CHURCH MUSIC DEPARTMENT

S. WESLEY SEARS, Editor

In the current issue of a little musical quarterly issued by G. Schirmer, of New York, appears the following interesting article on "The Church Musician as an Artist," by Harold Vincent Milligan, an organist thoroughly qualified to write upon this subject:

The organist occupies a unique position among musicians, and the problems he encounters are quite different from those with which other musicians have to cope. This is due to a number of causes, one of the most important of which is the fact that the organist comes in contact with his public from a different angle than his confrères. The concert-artist comes before an audience gathered together for the express purpose of hearing him play or sing, an audience, therefore, exhibiting a certain degree of interest in things musical, and possessing a certain degree of musical culture; but the organist, on the other hand, offers his musical wares to a public gathered together for quite another purpose, an audience not characteristically musical, and not necessarily particularly interested in music. The concert audience is alert, critical and discriminating; the organist's congregation is only too frequently none of these things. It would therefore be wrong for the organist to apply too rigidly to the music of the church the artistic standards of the concert-room.

In making up his musical programs, his standards of judgment must not be too severely musical; he should remember that there are other than purely musical considerations to be counted upon. He, more than the concert-artist or the teacher, must "give the public what it wants," for he is employed by the church to do just that thing, interpreted always, of course, by the standards of his own critical judgment.

The concert-musician may, if he so desires, make up his programs according to the judgment solely of his own taste, for if the public is not attracted by his programs, they are perfectly free to stay away; the church congregation, on the other hand, must perforce listen to the musical outpourings of the organist and choir-master whom they have engaged, until such time as the expiration of his contract relieves them of the necessity of an enforced course of musical education.

I do not intend by any means to say

that the organist must sacrifice his own taste and judgment in the selection and performance of music, or that he should pander to the lowest musical taste of the congregation, but I do wish to emphasize the fact that he has no right to force upon the congregation a type of music which is uncongenial to it, and to expect gratitude and approbation in return.

This principle sounds simple enough in statement, but as a matter of fact, in actual practice, its successful accomplishment requires great tact and skill and those powers of judgment and discrimination that can be acquired only through experience. There are many pitfalls for unwary feet, and the earnest organist who desires fittingly to interpret the musical needs and aspirations of his congregation, will probably find himself leaning first to one side and then to the other, and it will be no easy task to steer away from the Scylla of musical snobbishness without falling into the Charybdis of musical vulgarity.

He must always remember that the primary purpose for which his audience is gathered together is the worship of Almighty God. However frequently or infrequently the mental attitude of the average congregation may approximate this state of transcendent wonder, at any rate the musical portion of the service should not interpose any serious obstacles or restrictions in the way of this consummation so devoutly to be wished. A church choir is not an oratorio society, and much music which in itself is beautiful and altogether praiseworthy in the concert hall is distinctly out of place in the church service on account of its essentially secular character.

Much music is made undesirable by the inappropriate nature of the words. Composers have not been altogether without fault in their selection of texts, and frequently where the music itself is not unworthy, the piece will fail of its proper effect on account of the trashy and over-sentimental style of the words. Even scriptural texts are not always to be relied upon; many passages from the Old Testament, especially from the more bloodthirsty of the Psalms, are quite foreign to the spirit of the Christian Church. To the liturgical portions of the service, this, of course, does not apply, but in the selection of the anthems, if the organist will take the trouble

always to "read and ponder" the words, he will come closer to a proper discharge of the duties of his position than if he relies upon his musical faculties solely.

The same standards apply to organ music; a church service is not an organ recital, and an organist's skill in his art may be gauged more accurately by the appropriateness of the music he plays than by the proficiency of his technic.

The same thing is true of the organist himself and the music he contributes; they should be a harmonious and unobtrusive part of the whole, not an outstanding and distracting feature. In connection with organ music, let me say that there is a great deal of music which of itself is not inappropriate for use in church except for certain associations which for one reason or another cling to it. In this class fall all operatic music and transcriptions of well-known songs and piano and violin pieces. Transcriptions of familiar symphonic music are perhaps not so reprehensible as church music, although they should be indulged in sparingly. Quite often this difficulty in regard to organ music can be overcome by merely changing the name of the composition in question.

A perusal of church calendars from many denominations for several years has uncovered many amusing and almost incredible examples of inappropriateness in organ music, and yet in many instances the music itself, without the offending title, would have passed muster. "Andante moderato," "Prelude in G" and other such non-committal names have passed into the sacred edifice much truly beautiful music that, under its original title, would have aroused anything but religious emotions.

In endeavoring to make the music entirely appropriate to the house of worship, the organist and choir-master should not allow himself or his choir to fall into a dull or spiritless style. The expression of religious emotion and experience calls for joy, sorrow, aspiration, struggle, defeat or victory, and many other basic feelings with which secular music concerns itself, and the proper expression of these emotions and aspirations of the soul is the true calling of the church musician. After all, probably the whole matter comes down to a question of the quality of the organist as a musical artist.

To the artist, each detail in the composite whole must be harmonious and fitting as well as completely expressive in itself. His trained and finely discriminating artistic instinct must guide him to a complete and fitting musical expression, no matter whether his field be the opera-house, the concert-hall or the church. That is the goal toward which all true artistic expression strives and that is the purpose to which the church musician has dedicated his life.

NEWS-DEPARTMENT

THE REV. B. S. SANDERSON, EDITOR, WYNCOTE, PA.

Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

At the meeting of the Joint Boards of the Philadelphia Divinity School on the 23d of January, the president of the Board of Trustees was empowered to bestow at the forthcoming Commencement the degree of Doctor of Canon Law upon the Rev. Lucien M. Robinson, D.D., in recognition of the completion of twenty-five years' distinguished occupancy of the Chair of Liturgics, Polity and Canon Law at the School. Also at the same time to confer upon the Dean "honoris causa" the degree of Doctor of Divinity.

The vacancy in the rectorship of the Church of St. Matthias, Nineteenth and Wallace Streets, has been filled by the acceptance of a call extended to him by the Rev. T. Leslie Gosling, who takes charge on February 1st. Mr. Gosling is a Philadelphian by birth, in his thirty-fourth year. A graduate of Lehigh University in the Technical Schools, he later decided to study for the ministry, receiving his theological training at the Philadelphia Divinity School, from which he was graduated with honors in 1911. Since his ordination he has served acceptably in curacies at Grace Church, Mt. Airy, Grace Church, Philadelphia, and as missionary at Morrisville. He brings to his new field many excellent qualities which make his many friends confident of his success and usefulness.

A generous friend of every good work in the diocese has offered the Joint Boards of the Philadelphia Divinity School the sum of \$6,000 annually for five years to meet the expenses which will be incurred during the period consumed by the payment for and construction of the new plant upon the site recently acquired for the school. A vigorous campaign to raise the necessary amounts which the new equipment calls for is to be immediately entered upon under the auspices of a most energetic and enthusiastic committee of the Boards.

The Local Assembly of the Daughters of the King is appointed for the afternoon and evening of February 14th in St. Matthias' Church, Nineteenth and Wallace Streets. Between the sessions a supper at a nominal charge will be served in the parlors of the church. The new rector of St. Matthias' will preach the

sermon at the evening service. A large attendance from the various parishes where this flourishing organization is at work is looked for.

The annual banquet of the Men's Bible Class of Christ Church, Germantown, on the evening of January 17th, brought together by actual count 103 men and testified to the vitality of the class and the stirring work it is accomplishing in this parish. During the evening a musical program of unusual excellence was rendered, features of which were orchestral numbers and particularly some vocal selections given by a quartette from the Divinity School. The chief address was made by Warden McKenty, who was at his best. 'Nuff said.

Mr. Charles L. McKeehan of St. Stephen's Church, Philadelphia, on behalf of the Diocesan Committee, addressed a large and interested congregation about the Church Pension Fund in All Hallow's Church, Wyncote, on the morning of the third Sunday after the Epiphany.

The Mid-Winter Banquet of the Associate Alumni of the Philadelphia Divinity School, held in the Club Rooms of the Church House on the evening of January 23d, with about 100 alumni and guests in attendance, was a thoroughly enjoyable affair in every way, reflecting the excellent judgment of the committee in charge of the arrangements. After grace had been said by the Bishop of Bethlehem, and a most appetizing menu been served (during which no "slackers" were observed), Dr. Foley, the president, acting as toastmaster, extended the greetings of the Association and proceeded to introduce the respective speakers in the felicitous fashion which is all his own. Bishop Garland, on behalf of the Joint Boards, gave a summary of the very important measures which had that day been taken, long steps in the "forward movement" which all the friends of the School have now so deeply at heart. On behalf of the faculty, Dr. Robinson spoke, the enthusiasm with which he was received being the outward evidence of the sincere admiration (to quote Dr. Foley's introduction of him) and genuine affection entertained for him by all "his boys." Most

interesting were his reminiscences of the associations which he had during his quarter century at the School. The rector of St. Paul's, Chestnut Hill, and the Rev. Dr. D. M. Steele made stirring addresses and at their conclusion Dean Bartlett spoke encouragingly of the bright prospects of the School, the plans for the immediate future and his ideals for the School.

It is announced that the vestry of St. Phillip's Church, Forty-second Street and Baltimore Avenue, have extended a call to become their rector to the Rev. Frederick Ernest Seymour, of Wakefield, R. I., in succession to Rev. C. W. Bispham, resigned. Mr. Seymour is a graduate of the Philadelphia Divinity School in the Class of '06. After his ordination he served for a time on the staff of our City Mission. Returning to Rhode Island, he first served one of the mission stations and then became rector of his present charge at Wakefield, where he has been remarkably successful, especially in Sunday-school work. Because of his attainments in the line of religious education, he has been chosen as the department secretary for Sunday-school work both of the First (New England) Province and also of his own diocese.

Upon the advice of his physicians Bishop Rhinelander was obliged to cancel all appointments the middle of January and leave the diocese for a few weeks, seeking relief in a warmer climate from a severe attack of neuritis which has caused him much suffering since the late fall. He hopes to return to his work fully restored early in February.

The diocese as a whole will be glad to learn of the return to his home of the Rev. J. Thompson Cole, rector of St. Paul's, Cheltenham, after several weeks' absence in New York City, where he had gone for medical treatment. While he will be obliged for some weeks still to forego all work, assurances are given by his physicians of his complete recovery at the end of this period of enforced rest. Meanwhile his Sunday duties are being taken by Dean Bartlett, the clergy of the neighborhood volunteering for occasional and weekday services.

The Rev. Charles H. Long has severed his connection with Holy Trinity parish, Philadelphia, where he has for some time served most acceptably as curate, to accept the appointment of the Bishop as missionary at St. James', Prospect Park (P. O. Moores, Pa.), entering upon his duties January 1st.

Word has just been received of the death of Mrs. Bawn, the wife of the Rev. Dr. J. G. Bawn, in Pekin, China, on the 18th of December last. The Bawns were making an extended tour around the world and had gone to Pekin to visit a protégé of Mrs. Bawn, a young woman of the parish of the Holy Nativ-

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ity, Rockledge, who had recently gone to China as a trained nurse. Mrs. Bawn was taken suddenly ill soon after her arrival and expired within a few days.

Under the auspices of the Sunday-school Association of the diocese, a public missionary meeting was held on Saturday afternoon, January 20th, in St. Matthew's Church, Eighteenth Street and Girard Avenue, at 2.30 o'clock, when inspiring and informing addresses concerning the foreign and domestic work were made by the Rev. T. R. Ludlow of Wuchang, China, and Bishop Thomas of Wyoming.

The Branch of the Society for Sacred Study in the Convocation of Chester, practically the sole survivor of the "groups" started in the diocese a few years ago, continues its meetings at regular intervals and reports sustained interest on the part of its ten members. This fall and winter their subject has been "The Atonement," and some of the more recent and scholarly literature on this subject has been read and thoroughly discussed at their meetings.

A volume entitled "The Idea of Jesus," bearing the imprint of the Rev. F. H. Argo, rector of the Holy Nativity, Rockledge, has just made its appearance in the book stores. We shall hope to give an extended notice of the book in a subsequent issue of THE CHURCH NEWS.

The Philadelphia Local Assembly of the Brotherhood of St. Andrew is prosecuting a vigorous campaign in preparation for the annual Convention of the Brotherhood which is to meet in our city next fall. The three Field Secretaries of the Brotherhood, Messrs. Finney, Shelby and Spencer, are undertaking a two months' campaign in our diocese with most encouraging prospects. They are gathering and training groups of young men in many places as yet unrepresented with chapters. The Rev. Thomas C. Kline, rector of Grace Church, Mt. Airy, has been chosen as chaplain of the Local Assembly for the current year.

The parish of the Good Shepherd, Kensington, reports over 200 communions made at the midnight celebration on Christmas. A large choir rendered an uplifting and inspiring service. Mr. Goodfellow will celebrate the forty-fifth anniversary of his rectorship on March 4th.

St. John's Church, Lansdowne, has recently completed an Every Member Canvass, of the results of which the rector writes in his parish magazine, "with the possible exception of the purchase of the rectory, nothing during the tenure of the present rector has been so encouraging." Among the direct good results are to be noted—above an increase financially—the training of a band of men as active parish workers; the perceptible interest of the congregation generally evidencing itself in better attendance at the church services. At a dinner given to the canvassers,

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a suggestion to go ahead and wipe out the existing mortgage on the property was taken up with enthusiasm, fully half the needed amount pledged on the spot and a carefully thought-out plan for securing the remainder devised and put into operation with the promise of success in the near future.

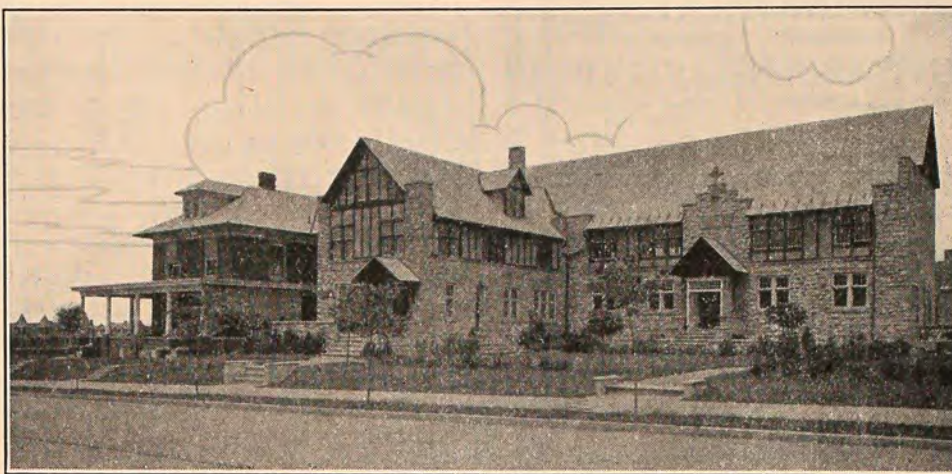
On Saturday afternoon, December 23d, a group of men, women and children connected with St. George's, Richmond, gathered to "break ground" for the proposed new church to be erected for this important work by the diocese. The undue severity of the weather compelled the carrying out of most of the program in the shelter of the parish house, but a after the indoor exercises the people came out and each in turn upturned a shovel full of earth, the same spade being used which was employed at a similar gathering ten years ago when the ground was broken for the parish house.

Fathers Officer and Anderson, O.H.C., are associated in preaching a Mission at the Church of the Good Shepherd, Rosemont, which began January 28th and is to continue until February 11th.

The annual dinner of the Church Club in the Bellevue-Stratford, on Tuesday evening, January 9th, was attended by over 200 members and guests and was a most delightful and helpful affair. Mr. Tingley, the president of the Club, presided in happy fashion. The speakers of the evening were Bishop Dumoulin, Coadjutor of Ohio, and our own Dr. Mockridge, their respective themes being "The Church and the Nation" and "Peace and the Church." Mr. Finney of the Brotherhood of St. Andrew, at the last moment took the place of the other appointed speaker whom illness prevented from attending.

At a gathering in the Church House, on the evening of January 5th, of Sunday-school superintendents of the diocese, a formal organization was effected with Mr. E. H. Bonsall as president, Mr. Howard R. Sheppard as secretary and the appointment of a "live" Executive Committee. It is proposed to have several meetings each season for the formal consideration of the many common problems facing those upon whom rests the carrying on of Sunday-school work.

Holy Apostles' parish, mother church and chapels, has just passed through a period of refreshing and clarifying of vision in the shape of a Parish Missionary Week, extending from January 7th to 14th, inclusive. At the church and chapels appropriate sermons were preached on Sunday, January 7th, and throughout the following week some sort of service was held each night. On Monday and Saturday evenings "Cottage Prayer Meetings" were held for prayer for God's blessing upon the work. At the other services prominent missionary speakers,



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including Bishop Thomas, Dr. Patton and Dr. Ellis, brought home to us the needs of those "On the firing line" who are so splendidly doing the Church's work there and who so greatly need our co-operation and sympathy. A feature of the week was the mass meeting at Cooper Hall on Wednesday evening, when members from the whole parish came together, nearly filling the large gymnasium. On Sunday morning, January 14th, the closing words of this "stir-up" week were spoken by Bishop Lloyd, president of the Board of Missions, and by Dr. Patton, secretary of the Missionary Province of Sewanee, who, with stirring and well-chosen words, presented the Church's great call to consecration and service. In the afternoon an Every Member Canvass of the whole parish was held, reports of which were made by the canvassers at the evening service.

Recently there was placed on the walls of St. Thomas', Whitemarsh, a tablet in memory of a life-long parishioner, Mrs. James Van Court. It is the gift of her husband, who for many years has been a vestryman of the parish, and it bears the following inscription:

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His many friends in Philadelphia were shocked to learn of the death, on January 15th, of the Rev. H. Page Dyer, sometime associated with the Rev. Dr. Hodge at the Church of the Ascension on South Broad Street. Mr. Dyer had served long in various churches of the diocese and was widely known as a most devoted parish priest and missionary. He was the author also of much devotional literature which has been widely circulated. At the time of his death he was one of the clerical staff of Trinity Parish, New York City, stationed at St. Luke's Chapel, Hudson Street. His ministrations here had endeared him to a large circle of friends. He was in the sixty-fifth year of his age.

Out of the \$60,000 estate of the late Rev. William H. Graff, several charitable bequests are made, including a gift to the General Clergy Relief Fund of \$1,000, \$500 each to the Episcopal Hospital, Church Home at Angora and St. Michael's Home for Crippled Children. The bulk of the estate is left in trust for the use of his two daughters and their children if there be any. In the event

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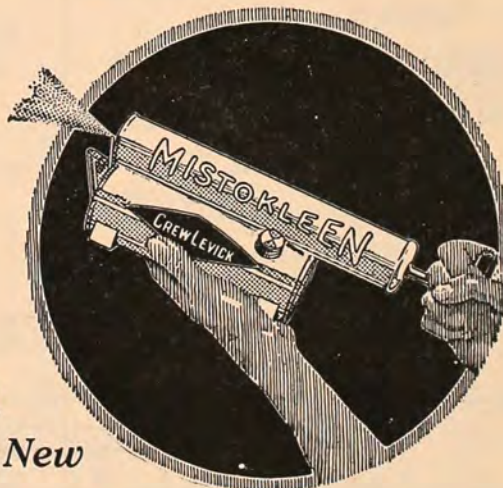
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of there being no future heirs the entire estate is to be equally divided between the Episcopal Hospital and the General Clergy Relief Fund.

The joint service for five of the Sunday-schools of Germantown on the afternoon of the Second Sunday in Advent was a pronounced success. The weather was ideal, the attendance was large and the service itself in every way inspirational. The service was held in Christ Church and the other schools participating were St. Peter's, Epiphany, St. Michael's and St. Barnabas'. The singing, led by cornetists and violins and a choir of men and boys, was unusually effective. Bishop Rhinelander in his address was at his best. His theme—taking the initials of venerable English missionary society as his text, "S. P. G."—was the three factors in a helpful Christian's missionary life, viz., Study, Prayer and Giving. The generous offering made at the service was sent to the Children's Ward of the Episcopal Hospital.

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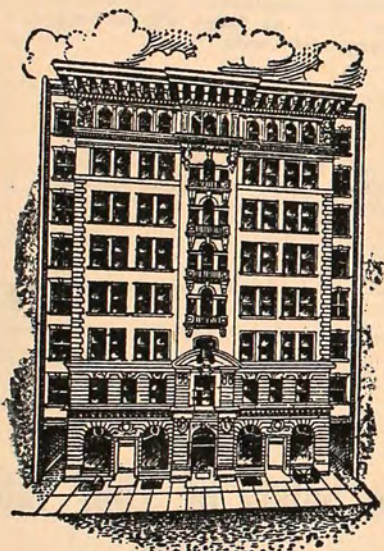
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